

# *The Brooklyn Jewish Center Review*

*November, 1952*

## **THE RABBI AND POLITICAL ACTIVITY**

Have Rabbis the Right to Take Part  
in Political Campaigns?

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## **NEWS OF THE MONTH**

The Passing of Chaim Weizmann

CENTER BULLETIN BOARD

FORUM SEASON—1952-1953

MAURICE SAMUEL

*Noted Author*

MONDAY, DECEMBER 15, at 8:30 P.M.

*Subject*

"THE AMERICAN JEW AND THE ISRAELI JEW,  
THE RELATIONSHIP BETWEEN THE TWO"

*Admission is free to members. For non-members there is a nominal charge of 40¢*

MONDAY, JANUARY 12, 8:30 P.M.

**ROUND TABLE DISCUSSION GROUP**

*In a Symposium on*

"WHAT SHOULD THE PULPIT PREACH  
TODAY—THE LAYMAN'S POINT OF VIEW"

*Participants*

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at 12:45 P.M.

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HAROLD GOLDSTEIN  
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MRS. NAOMI FINKELSTEIN  
*In a Review of New Books*

•

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# BROOKLYN JEWISH CENTER REVIEW

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## Prophet of His People

**"T**HE question before us is whether man is a slave or a sovereign; is he the victim of circumstances, some of which he has been instrumental in creating, or is he—at least, can he become—the maker of his own destiny." These words were spoken and this question was posed by Dr. Weizmann at a Forum in New York City in 1947. He answered the question with a great Yea in terms of the history of the Jewish people. Though only moments away from the life of Chaim Weizmann we can say that he, the true Jew, was a sovereign with a sacred ideal who transformed the circumstances of his life and fashioned his own destiny.

The words he spoke at the New York Forum of "Judaism's Spiritual Contribution to the Strength of Man" are eminently fitted to describe Weizmann, the man and the Jew. "We are confronted by the strange paradox that character creates more lasting values than achievement. What a man is means more in the long run than what a man does." The character of Weizmann impressed itself on the Jewish people for the last fifty years and changed entirely the course of its history.

"The Jewish contribution to human values," he said, "wherever the Jew has been true to his character has issued from 'being.'" The strength of Weizmann's character lay in his *being* a Jew.

Despite the many sufferings and defeats he had to endure at the hands of enemies and critics, he never gave up hope but remained steadfast in his faith in the Jewish people and in human nature. Nurtured on the religion of the Jew, he

fervently believed in the ultimate perfectability of man; trained in the discipline of science, he knew patience. With Albert Einstein he believed, "God is a scientist not a magician." Zion and the return of the Jew to the homeland was

**T**HE Zionist Organization of America has announced the appointment of Rabbi Israel H. Levinthal as chairman of its committee on Hebrew Language and Culture. Rabbi Levinthal's acceptance of this responsibility is good news for all lovers of the Hebrew language.

Dr. Levinthal has always been a firm believer in the supreme importance of Hebrew for American Jews. In his own sermons he has always insisted on the Hebraic approach, basing his homilies on a Hebrew Biblical verse or a Hebrew Midrashic quotation. Dr. Levinthal has served for over a generation as one of the prominent leaders of the Histadrut Ivrit, which publishes that excellent Hebrew weekly, *Hadoar*, and other important publications.

Now that Dr. Levinthal is chairman of this Hebrew Committee we can expect to see a closer liaison between the Zionist Organization and the Histadrut Ivrit. We are confident, too, that the Z. O. A. will lend increasing assistance to Hebrew education, Hebrew camps, Hebrew literature and Hebrew music.

One encouraging development in American life which deserves the enthusiastic support of the Z. O. A. is the growth of Hebrew in the public high

to him inscribed in the natural laws of the history of man.

With bowed heads and grieving hearts we pray to the Almighty: May the soul of Chaim Weizmann, be bound up in the bond of everlasting life with the souls of the Sovereign of the House of David and the Princes of Israel.

—BENJAMIN KREITMAN

## Hebrew Culture in America

schools and colleges of our country. Mr. Judah Lapson, head of the Hebrew Culture Council of the Jewish Education Committee, who, with single-minded devotion, has worked for the spread of Hebrew during the past twenty-five years, reports that Hebrew is now taught in the public high schools of 12 cities. In New York City seven colleges and forty-four senior and junior high schools teach Hebrew.

This is a trend of major significance. The Zionist organization should do all in its power to further this growth so that students everywhere can have the opportunity of studying the old-new Hebrew language, the key to the ancient prophets and to modern Israel.

We congratulate Dr. Levinthal on his appointment to this important committee, and wish him every success in his efforts in behalf of a renaissance of Hebrew culture in America.

—MORDECAI H. LEWITTES

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## The Rabbi and Political Activity

SEVERAL weeks have passed since the national election took place. The passions then aroused have now happily subsided. The victors and the defeated are united in wishing the president-elect, General Eisenhower, great success in the heavy task of leadership that awaits him. All Americans now join in the fervent prayer that our Heavenly Father may grant him life, health and strength, so that he may be able to guide us in these critical days.

Since we can look at things more objectively now, let us try to reason together about a certain problem that arises during every campaign and which often causes much bitterness of feeling. I refer to the question of whether ministers or rabbis have a right to take active part in a political campaign. I do not recall any previous election period in which this issue was discussed so often and at such length as during the recent campaign. There is hardly a Jewish periodical that did not express some view on this matter.

I think all Americans—Jews and Christians alike—are agreed that no minister should use his pulpit to present a partisan view in a political drive. He should not, and dare not, plead for one candidate against another.

If there is a clear moral issue involved in the election, the rabbi or minister should have the right—as a teacher of morality—to interpret that issue to his congregation from the pulpit. But there is a difficulty here: it is not easy to define a clear moral issue. What may appear to the sensitive clergy as a moral issue may be nothing more than a political one couched in moral terms. The attitude of the "other side" on some other issues may not be altogether on a moral plane. It is not always easy for a minister—as for a layman—to distinguish between a moral and a political point, and since partisan passion runs high in the hectic days of a campaign, a minister should be wary before discussing such subjects in a pulpit.

There are however, clean-cut moral issues, and these must be made equally clear to a congregation, if the pulpit is to be a moral force. One such issue—which would be regarded as a moral one by most Americans—is that which we may designate as *McCarthyism*. Even General Eisenhower openly proclaimed—in McCarthy's own State—that he is opposed to the "method" used by McCarthy. But it is just these methods that involve a moral issue for Americans. It is "methods" that can be of a greater danger to true Americanism than words spoken. What aroused Americans against Father Coughlin was not so much what he said, but the methods he used in saying what he did. The danger of Goebbels for Germany lay just in the methods he used for his propaganda. It is the method of smear, of half-truth, of innuendo, of twisting the meaning of words—all of which poisons the mind of the listener and prepares it to absorb almost anything that is offered.

I am happy to see that many Rabbis and Christian Ministers had the moral courage to emphasize this issue from the pulpit. And I was glad to see that some great Rabbis utilized even their congregational Bulletins to make clear their views on this moral question.

But what about a clergyman's political activity outside the pulpit? Here opinion seems to be divided, though the majority apparently justifies such action.

I myself have heretofore made it a practice to refrain from such activity, and yet I must admit that I cannot see any reason for the denial of such a right to any minister, especially so if he makes it clear that he speaks not in behalf of his congregation but for himself alone.

I sometimes am led to think that opposition to such freedom of action comes from a feeling of insecurity, based on a fear of what Christian friends on the other side of the campaign might think. This fear was openly expressed to me by

some of my friends in the Center when they saw certain Rabbis active in the campaign. And yet, I saw so distinguished a Christian Minister as Dr. Norman Vincent Peale, of the Marble Collegiate Church, here in New York, appear on a television program speaking for General Eisenhower, and I doubt if any member of his Church, even though he may have favored Governor Stevenson, voiced his objection to his Minister's plea in behalf of the man he favored. I saw Rev. Harrington, of the well-known Community Church, make a television plea in behalf of the Liberal Party candidates in this State. Again, I am sure, he has not been the object of criticism by anyone in his congregation. But, when Rabbi Israel Goldstein, of Congregation B'nai Jeshurun, appeared on the same television program also speaking for the Liberal Party, some of my friends here in the Center were up in arms in protest. I wonder where is the logic of such opposition. As long as a clergyman makes it clear that he is expressing his own opinion, it would seem to me that he has the same right that is given to any other citizen to present his views and to try to win others to his views. It may not be wise for ministers to enter the arena of politics, it may lead to the sorry sight of religion entering *as religion* into a secular sphere, thereby weakening its own power or influence. But there can be no question as to the *right* of a minister to speak outside of his pulpit in behalf of any party or candidate.

The case of Dr. Abba Hillel Silver's role in the recent campaign was an altogether different one. The reason why his activity was resented on the part of so many people—even by many of his admirers,—is first of all, that he held his political conference with General Eisenhower on the Jewish Sabbath. He certainly could have arranged it for any other day in the week, especially so since both candidates made it clear that they would not campaign on Sunday, the Christian Sabbath.

Secondly, Dr. Silver was a distinguished representative of the Zionist Movement—which had to remain bi-partisan in its official attitude since it needed the good

(Continued on page 22)



# MY MEETINGS WITH DR. CHAIM WEIZMANN

By S. N. BEHRMAN

*Samuel N. Behrman is one of our best and most graceful literary practitioners. He is known mainly as a playwright but is equally important as an essayist. Lately he has also acquired a best-seller reputation through his book on "Duveen," originally published as a "New Yorker" profile. The following reminiscent study of the late Israel President is reprinted in condensed form from the symposium, "Chaim Weizmann," edited by Meyer W. Weisgal, by permission of the Dial Press. "Chaim Weizmann" is copyrighted by Mr. Weisgal.*

ON A June morning in 1941 I was immured in an office on the Metro-Goldwyn-Mayer lot in Culver City, California, contriving disasters to bring about the final doom of Miss Greta Garbo. Lying on the sofa was a Los Angeles paper. I picked it up, staring at it with the unseeing focus which is reserved for quite no other form of writing. I followed the black headlines from page to page as one stares down at a river from the deck of a boat without seeing the banks. But a name forced itself through my inattention. Chaim Weizmann. I learned that he was addressing a meeting at eight-thirty that night at the Biltmore Hotel in Los Angeles.

I had met Weizmann twice. The first time was at a small luncheon party in New York to which I was invited by a friend. What did I know of Weizmann then? Really very little: that he was a chemist with a fascinating personality who had the knack of alluring prime ministers. Also, he had some kind of lateral obsession with a thing called Zionism.

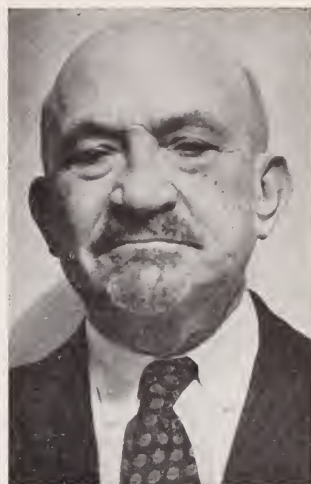
It was little enough preparation, but perhaps none was necessary. I can only say that from the moment I met him, I found something in Weizmann tremendously moving. He was impressive, of course, but I had met people who were impressive without conveying the other quality. I was aware of the beauty of his head, massive and sculptural. I remembered the photographs of the heads of dig-

nitaries in Latin textbooks in high school. The set of the eyes especially reminded me of them—immemorial, unchanging, timeless in time.

We sat down to lunch. I sat between Mrs. Weizmann and a lady who asked Dr. Weizmann about his first meeting with King Feisal. Weizmann told her. He spoke very quietly, with almost no inflection.

We made with Weizmann the journey to meet Feisal. In the last days of World War I he was in Palestine and had arranged to meet the Emir Feisal in Transjordan. Under normal circumstances the journey would not have taken more than five hours. But at that time the Turkish front still bit into Palestinian territory, and in order to make his way to the Emir he had to make a long detour and go southward toward Egypt, then cross the Red Sea and come up again to Transjordan. Twelve days he traveled on his mission, five days through the burning desert past Sinai and then across the waters of the Red Sea. North again through the land of Moab, and word was sent to the Emir that Weizmann was approaching. And there were sent out to greet him a number of the Emir's servants bearing gifts and bread and salt.

With a kind of Biblical simplicity Weizmann conveyed to us something of the marvelous sense that suffused him of the wonder of his journey. Like Abraham of old he was approaching the land which God had promised to this chosen people. And like him he was coming through the lands of Moab, as it were, to take possession. There rolled away from him two thousand, three thousand, four thousand years. The sense of ancestral continuity became close and immediate: he felt as if it were only yesterday that his forefathers had been living there; as if it were only yesterday that his grandparent Abraham, some generations removed, had gone forth on the errand of his people under the guidance of God and with His blessing. And he was overcome by a deep emotion of recognition and return: not all the years of exile, not all the lands he had



Dr. Chaim Weizmann

dwelt in, neither the persecutions nor the indignities, nor the sufferings—none of these mattered any more. For the gulf had been bridged: this was home; this was the promise and the fulfillment; this was certainty.

The meeting took place, and the friendship began that had such far-reaching results and was to be terminated only by the untimely death of the King. When he described the actual meeting Weizmann dropped the note of Biblical inspiration: he told it in terms of contemporary social comedy. "He gave me," said Weizmann, "one of his blooded Arabian horses, and this embarrassed me because I hate gifts that eat."

While this horizontal drama unfolded I said to myself: "Whatever else, this man is a great artist."

Eight-thirty that evening found me in the vast lobby of the Biltmore Hotel, inquiring for the Weizmann dinner. Presently I saw Dr. and Mrs. Weizmann and their friends walking down the corridor. I went up to them. It must have been more than a year since I had seen Weizmann and he was surprised, but his quiet greeting and his smile of welcome made me happy I had come. He arranged a seat for me at one of the tables, and I went inside.

The great crowd got up to greet him, then settled back to listen. It was rather a miracle. Here were three thousand people, five thousand miles away from Palestine, and they were absorbed in the development of a country most of them would never see and for which, moreover, they were expected to pay! Weizmann made visible what was being done.

As the quiet, matter-of-fact voice permeated the room, I got a sense of perhaps the most distinguishing and inspiring of human manifestations: the spectacle of a dedicated man, to whose passion and vision the impossible was merely an invitation. In a kind of trance the audience listened to the last sentence!

"For if you root a tree deep in the soil and water it with love and devotion, it will grow and it will flourish, and its branches will reach to Heaven."

There was a lit response from the audience—an emotional upsurge in which I shared. I made for the dais and found Mrs. Weizmann. Her husband was surrounded. Finally, through a gap in the shifting crowd he saw me and made a sign to me. I joined him for a moment.

"I see that tonight will be no good," he said. "Will you join me Saturday in Arrowhead? The hotel will be closed except for us. There will be no one there. You can dine and spend the night if you like."

It was out of season, and, except for the Weizmanns' cottage, the Arrowhead Springs Hotel was closed. I had known the headwaiter, Tony, for years. I always thought he was Italian, but he turned out to be a Zionist from Palermo who had once attended a Weizmann meeting in Rome, and having his idol and Mrs. Weizmann all to himself in the small dining room put him into an ecstasy of service. Weizmann was in a mellow mood, and in his classical Horatio manner told some very funny Jewish stories. He roamed over his past; told of his teaching days at the University of Manchester; of his friendship with C. P. Scott, the famous editor of the *Guardian*, whom he adored; of Rutherford, who was then on the faculty; of Schuster, the physicist.

Interspersed through Weizmann's conversation was a series of sharp, swift portraits of great personalities Weizmann had

known in the Zionist movement and outside it: General Smuts, for whom he had a special affection; Lloyd George, Churchill, Zangwill, Herzl, the founder of modern Zionism; Ruppin, with whom he first went to Palestine in 1907 and who successfully introduced mixed farming in the difficult terrain there; Ahad Ha'am, pen name of the brilliant Hebrew writer Asher Ginzberg, and Shmarya Levin. When he spoke of the latter his eyes lit

### The New York Press On Weizmann

LEADING American newspapers carried editorials emphasizing the greatness of Dr. Chaim Weizmann not only as a leader of Jewry but also as an outstanding world figure who believed in human betterment through science.

The New York *Times* editorial said that "by any criterion one chooses Chaim Weizmann was one of the great and formative figures of today's world; his death is a loss for all humanity." Pointing out that the high quality of his scientific achievements established Dr. Weizmann as "an outstanding figure of our times" in chemistry and other related fields, the editorial stated: "But intellect alone does not explain Chaim Weizmann, for in him there was also tenacity, courage, kindness, vision and loyalty—all attributes he displayed to the full on innumerable occasions."

The New York *Herald-Tribune* editorial declared: "Hope is an eternal monument, and it was hope that Dr. Weizmann gave a people. Today it has been translated into lives saved, universities founded and homes established, families reunited, a nation reborn. To all who admire faith and courage, Chaim Weizmann's name will remain an everlasting inspiration, his memory a blessing. That is why all people with hopes and dreams in their hearts may say: 'Know ye not that there is a prince and a great man fallen this day in Israel?'"

All the New York Jewish daily newspapers appeared with black borders on the pages reporting Dr. Weizmann's death and on the pages which carried articles and photos depicting his life—all except the Communist *Freiheit*. This paper limited itself to a front-page news story.

up: "There was a marvelous man, I wish you could have known him." He talked a lot about Levin, of his eloquence, his devotion, his learning, and his wit. Of an august American jurist who discovered Zionism late in life, Levin had remarked: "He became *bar mitzva* at sixty!"

After dinner we sat in the living room of the Weizmann bungalow. Mrs. Weizmann said: "Chaim, tell Mr. Behrman about that letter you got after the Balfour Declaration from your old Hebrew teacher." With a wry smile Weizmann told it. He was born in a village near Pinsk. When he was ten years old, Weizmann made the journey from his village, Motol, to the, for him, bewildering metropolis of Pinsk. Nearly forty years later, after the Balfour Declaration was issued, Weizmann received a letter with an enclosure from the man who had taught him Hebrew when he was ten or eleven. In this letter, the teacher congratulated Weizmann and said that he was very proud of his pupil and especially of his having written the enclosed letter, the contents of which he considered prophetic.

Evidently the teacher had written to Weizmann when he had made the dangerous leap from Motol to Pinsk, enjoining him in the blandishments of the great city (population of Pinsk in those days, 35,000) not to forget his origins. The ten-year-old boy wrote back reassurances, and this was the letter the teacher had kept all these years. It was written in copperplate Hebrew and still clearly legible. The boy thanked the teacher for his good wishes. He promised that he would never forget that he was a Jew and then branched off into a kind of fantasy of Zionism, which did not exist then except in the enthusiasm of a little group called the Chovev Zion, or lovers of Zion. In this fantasy he said that the only thing for the Jews was Palestine, that he would dream always of the return to Palestine. At the end of the letter he said that the Jews would have to accomplish this restoration by themselves, that they could not rely on anybody but that if assistance ever did come from anywhere it would come from England!

From there it came. Early in 1906 a general election took place in England, and Balfour was chosen to contest the Clayton division of North Manchester.

Charles Dreyfus, who was managing director of the Clayton Aniline Works and chairman of the Manchester Zionist Society, was also a member of the Manchester Home Council and a prominent Conservative. In the middle of the hullabaloo of the campaign, at Dreyfus' suggestion, Balfour consented to receive Weizmann. He was interested in meeting one of the Jews who had fought against acceptance of the Uganda offer\* made by his government. Dreyfus was anxious for Balfour to persuade Weizmann that he had made a mistake in opposing the offer. Weizmann described the scene: he was brought up to see Balfour in a room in the old-fashioned hotel which was the Conservative headquarters. The corridors were crowded with people waiting to see the candidate. Balfour granted fifteen minutes for the interview "simply to break the monotony of his routine," Dreyfus explained.

Weizmann had been less than two years in the country, and his English was none too good. He describes Balfour sitting in his usual pose, his long legs stretched out in front of him, his expression imperturbable. He went at once to the heart of the interview: he wanted to know why some of the Zionists were so violently opposed to the Uganda offer. The British Government was really anxious to do something to relieve the misery of the Jews, and the problem was a practical one calling for a practical approach. Weizmann told him. He dwelt on the spiritual side of Zionism, on the immense tug for the scattered Jewish peoples of the return to Palestine and to nowhere else on earth. He said that if Moses had wandered into the Sixth Zionist Congress when it was adopting the resolution in favor of the Commission for Uganda, he would surely have broken the tablets once again. He felt sure that the Jewish people would never produce either the money or the energy needed in order to build up a waste land and make it habitable unless that land was Palestine. For the Jews Palestine had this inescapable appeal that was at once magical and romantic. Jewish history had been what it was because it had never let go its grip on Palestine: it was an imbedded racial memory. They would never—no matter what the difficulties—forsake it.

Weizmann said he looked at Balfour.

Had he lost him? He was sweating blood. Was Balfour's expression of interest and courtesy the mask of boredom? He was ready to bow himself out of the room, but Balfour held him back and began to question him about the growth of the movement. Weizmann answered his question when suddenly he heard himself saying: "Mr. Balfour, supposing I were to offer you Paris instead of London, would you take it?"

Balfour sat up a bit and looked at him. He said: "But, Dr. Weizmann, we have London."

"That is true," said Weizmann. "But we had Jerusalem when London was a marsh."

He leaned back and continued to stare. Weizmann remembers vividly two things Balfour said. The first was: "Are there many Jews who think as you do?"

Weizmann answered: "I believe I speak the mind of millions of Jews whom you will never see and who cannot speak for themselves but with whom I could pave the streets of the country I come from."

Balfour said: "It is curious. The Jews I meet are quite different."

"Mr. Balfour," said Weizmann, "you meet the wrong kind of Jews."

During that Saturday evening, because I told my host that my knowledge was so scrappy that I had not even a basis for dissent, Weizmann gave me a whole purview of the Zionist movement. He described his childhood days in Russia. His father was in the lumber business. In the summer as a boy he used to travel on the lumber rafts with the logs on the Pina River and through a canal which connected the Pina with Brest Litovsk on the Bug, the main tributary of the Vistula, which empties into the Baltic Sea at the port of Danzig.

He told of the effect of the advent of Theodor Herzl, how the nascent, vague, mystical feeling for the Return was given body by Herzl's epoch-making pamphlet, *Der Judenstaat*, though Herzl actually didn't mention Palestine in it. He remembered that when Herzl called the First Zionist Congress at Basle in 1897, he first heard the news in Moscow where he had gone to negotiate for a small chemical patent. He left Moscow at once and went to Brest Litovsk, which was the train junction for Warsaw, Berlin, and Basle.

There he met his father, who was a poor man. He brought out a passport and ten rubles and said: "I know you want to go to Basle. Go ahead. If you start now you will arrive on the third day of the Congress." Weizmann couldn't bear to take the ten rubles and didn't go. Instead, he went to work to mobilize for Zionism in Russia. He and his friends traveled from city to city, from town to town, on boats and in canoes, through the swamps and marshes, to all the ghettos they could reach. They preached to the Jews that a great time had come—a Congress was taking place where for the first time in two thousand years the Jews as a national entity were to do something about their own destiny. The foundation was to be laid for a Jewish State. They spoke to them in a vein, partly romantic, partly Messianic, partly realistic, and as the people to whom they spoke were all young and oppressed they were exalted and believed and were ready for a miracle. "Because," said Weizmann, "when you are young and oppressed you believe in miracles!"

By the time Weizmann finished his précis it was very late. I felt sorry for him. After all, he was under no obligation to conduct a special seminar for my benefit. Mrs. Weizmann ordered coffee and drinks. We sat around talking.

The next morning I said good-bye to my hosts and started back to Hollywood.

Back in my room on the M-G-M- lot, as I bent over my desk taut, determined will-nilly to operate on Miss Garbo, I saw between me and the page the image of a young man, his face set, paddling a canoe through a dark and lonely Russian swamp. There unrolled before me a great and tumultuous and scarred procession of which this young man was one. I began to feel myself part of it too, part of the slender but glowing strand in the great woof that makes up all history but one that vibrated for me with a peculiar poignance. What a film it would make! What a story!

Home-coming. Home-coming after what vicissitudes! What a realization it would be to work on that—to be caught up in a dream whose end was a thrilling affirmation!

\* This offer was of a homeland to be developed in Africa.



THE State of Israel has yet not found the opportunity to deal with the problems concerning the spiritual aspect of Jewish life. It seems that the leadership in Israel, and even in this country, hesitates to discuss the fundamental principles that tend to strengthen the spiritual life of Judaism, and which are so essential today.

It must be recognized that Israel is a spiritual force among the religions of the modern world. The future Jewish world must of necessity create an authoritative religious academy resembling the ancient Sanhedrin to consist of outstanding men of culture in different categories selected from Israel and the Diaspora—renowned Talmudic scholars, outstanding educators, scientists, judges, lawyers and leaders of laymen. They should be elected or appointed, and authority should be given them to revise or modify certain ancient laws suitable to the present environment of the Jewish people in Israel and all over the world, and in harmony with the Jewish spirit and ideals in religious affairs.

The creation and functioning of such an authoritative religious body will eventually lead to religious amity that will unite Orthodox, Conservative and Reformed Jewry. Such unity may not be realized for all Jewry at present, because of the different social environments and political philosophies. However, a reasoned, modified religion will greatly appeal to the majority of our people.

There will be strong objections to the creation of an authoritative body, based on the commandment "You shall not add thereto nor diminish therefrom." But it must be remembered that modification and revisions of religious laws took place right along in ancient times and in the Middle Ages.

When Ezra came to Judaea from Babylonia two changes were made: the script in which the Torah was written was changed and the order and names of the months were amended to begin with Tishri instead of Nissan.

Two thousand and ninety-four years ago, Simon Maccabeus was elected High Priest by the people. This was a revolutionary movement, since, according to the Torah, only a descendant of Phineas could become High Priest. Thus, by the election of Simon, theocracy, which had

## THE NEED FOR A SANHEDRIN

By MORRIS MILLER

been the form of government in Judaea from the time of Ezra, was abolished, and a commonwealth was established. The Jewish people gained independence to a certain extent. The Perushim (Pharisees) became the leading party of the people. They started to revise, amend and modify the laws of the Bible, such as the following: "Let no man go out of his place on the seventh day," which was modified to permit walking a distance of three miles. "An eye for an eye, a tooth for a tooth," was interpreted to mean monetary compensation only. "You shall burn no fire throughout your habitation upon the Sabbath day," was amended to, "You shall light or kindle no fire on the Sabbath." "At the end of the seventh year every creditor shall release his debtor and not demand payment for debt" was amended by Hillel to enable one to turn over his claim to the court before the seventh year so as to have the right to collect. Thus, a good many changes and modifications were made.

Our Torah declares that if at any time a matter of controversy arises due to divided opinions, it shall be brought before the supreme judges, who shall render judgment which must be obeyed.

Rabbi Saadya Gaon, the greatest authority our people had who lived in the tenth century, stated in his "Emunot Ve'deot" that it was not merely our privilege but also our duty to confirm the truth of religion by reason. Maimonides, in his "Guide to the Perplexed," with regard to animal sacrifices, had the courage to say in the 12th century that animal sacrifices were a concession to the primitive ideas and customs of the people of those times for the purpose of weaning them away from idolatry. Levi ben Gerson (Gersonides), in his masterpiece, "Milhamot Adonai" stated that the Biblical laws did not want us to believe absurdities and practice useless things. On the contrary, he declared, there were laws which led us to perfection. Hence, what was proven by reason must be found in the law by interpretation, if necessary.

There are three kinds of laws: natural, conventional and divine. Natural law is the same for all persons, times and places. Conventional law is ordered by wise men

in conformity with the necessity of the people at a given time and place, just as reason dictates, without special divine suggestion. Divine law is ordered by God through a prophet. Divine law guides man to true happiness—that of the soul—and to eternal life. To attain this, it indicates the path that must be followed and shows what is the true good for man to pursue and what is evil which he must shun.

Traditional Judaism allows considerable freedom of interpretation. The Talmud has expressed the principle that ordinance laws, not accepted by the great majority of the people, are not to be enforced. We cannot generate the spirit of self-renewal by trying to turn back the clock, nor capture and direct the spirit of religious rebirth by insisting that unreasonable laws must prevail. To guide free men, we must strive to awaken the delights of morality and the spirit to steer the soul, that it might learn to love and respect religious spiritual ideals.

Within the past few months, a national law was adopted by the Israel Knesset, giving equal political and civic rights to women. This law as passed is rather contrary to traditional and rabbinic law and may even be contrary to Biblical ordinances. That it was justified. The needs and demands of Israel's population warranted the change.

The state of Israel is not a theocracy. No sober-minded Jew today can want a theocracy; nor can he advocate the principle of animal sacrifice. If we discontinued practising some of the ancient customs and laws, why can't we have a modified Shulhan Arukh harmonious with our present mode of life? This can be achieved only by creating an academic, authoritative body that will in turn create a modified code for religious practice in conformity with the ethics and spirit of Judaism. Such a code will be accepted and adopted by Jewry at large.



**T**HIRTEEN Hillel leaders trudged through the worst spring blizzard at the University of Colorado in 18 years last March, plowing through yard-high drifts to meet Rabbi Harry Kaplan, mid-west Hillel director. They typified the recent intensification of Jewish interest at a state university where there has been some type of Jewish organization for 33 years.

The first Jewish group formed at the University was Phi Sigma Delta, a social fraternity, chartered in 1919. Another was started a few years later, but failed because of lack of men.

Most of the needs met by an organization such as Hillel were satisfied individually. Those interested in religious services went to Denver for weekends and holidays—often taking their out-of-state friends with them. There was little organized social life. For example, during the years 1934-38 the average annual Jewish female population on the campus didn't exceed ten. (There are two new Jewish sororities, Sigma Delta Tau and Alpha Epsilon Phi, and two fraternities, Phi Sig and Zeta Beta Tau.)

The Jewish scene showed little significant change until the war years.

During the war, Navy V6 and 12 programs boosted enrollment, giving the University impetus toward its present size—there have been as many as 9,000 students. Many boys from the Navy schools participated in discussions and other Jewish activities during those years.

In 1944, a part-time Hillel councilorship was formed, while in 1946 a strong IZFA group began functioning. There were many joint meetings in the transition period until IZFA was merged with Hillel in 1949. (It is non-existent now.) Friday evening services were begun in 1946.

In 1948, Rabbi Manuel Laderman of the Hebrew Educational Alliance synagogue in Denver, became part-time councilor for CU, and Denver University. He soon brought back reports of increasing Jewish interest; and also got much help in buying books, etc., from the women's District B'nai B'rith.

He reported that one of the outstanding activities was the presentation of a musical program, "What Is Torah?" in the school auditorium. Over 200 persons attended, many of them non-Jewish.

## *A Student's Report of Jewish Activities on the University of Colorado Campus*

### A COLLEGE JEWISH COMMUNITY

By MARTIN ROBBINS, '52

Early in 1949, Hillel students began campaigning for a K kosher kitchen near the campus. That year the University sanctioned a non-credit course in Hebrew after Jewish students had petitioned for it. Dr. Gordon Machle, an ex-minister and member of the philosophy department, taught the course. It is expected that the University will institute a full-time five-hour language course in Hebrew, to be taught by the Hillel Rabbi.

The Jewish student population has averaged 350 since 1946. However, Hillel membership was 25% then and has been over 50% the past two years. Students come to CU from all over the United States, with Chicago and New York the leading sources. Illinois and Nebraska are well represented. In addition, there are students from Israel, Argentina, Brazil, Columbia and various European nations.

Most of the Jewish faculty members have taken some interest in the Jewish community, as have the few Jews living in Boulder (four or five families). The senior member is Benjamin Galland, who has been with the law school for 25 years.

Joseph W. Cohen, of the philosophy department, has also taught many years and was largely responsible for instituting its honors program, which he still heads. Morris Judd, philosophy, was part-time councilor for a short period, while Bertram Morris, philosophy, has always been active and is a popular speaker at Hillel affairs.

Reuben Zubrow, economics, aided the Hillel unit at Indiana University before coming to CU, where he has been Hillel adviser for three years. A constant source of advice and aid, he will continue as faculty adviser. Herman Arenson teaches in the business school, and has recently become active.

Isaac Bacon, modern language, has continually helped both IZFA and Hillel, sponsoring the former group. His scholarly knowledge of Judaism made him a welcome and challenging speaker at many

discussions and services. He also boarded students who kept *kasbruth*.

Arnold Chaitman teaches music theory; Stanley Cristol, chemistry. Joseph H. Greenberg, sociology, also took an active interest in the drive for a Foundation. Irving Goodman taught at the medical school.

Mr. Cohen recalled that over 30 Jewish students graduated *cum laude* since 1942—with 10 *magna cum laude* and one *summa* (in philosophy). The majority of these students were also Phi Beta Kappa.

Among prominent alumni graduated before 1942 was Gilbert Nieman, *magna cum laude* in romance languages, who recently published a novel. Edwin Garlin, *magna*, was associated with Reed College in an administrative capacity. Melvin S. Mencher, a journalism grad, is a crack political writer in New Mexico and won a Neiman fellowship for study at Harvard this year.

Another journalism alumnus is Robert Gamzney, editor of the *Inter-mountain Jewish News*.

Several Denver Jewish men have been active in University affairs, and, according to University President Robert L. Stearns, have made outstanding contributions. David Rosner, a Phi Sigma Delta founder, was very active in the recent drive for a new student memorial building, while both Ira Rotherger, Jr. and Sr., were honored by the University at recent homecoming ceremonies. An interesting note is that Monnet Davis, '17 (not Jewish), is the United States ambassador to Israel.

The number of outstanding doctors and lawyers graduated from CU are many. Dr. Solomon Kauvar, *alav basholem*, who was termed "one of the great men of the Denver community" by President Stearns, helped to reorganize Denver's health department and also taught

at the medical school. Another was Dr. Neal Bricker, who at 22, became one of the youngest doctors in Colorado history and was the leading graduate of the class. He went on to internship and a residency at Bellevue hospital in New York, where he did research.

Nathan Blumberg is now editor of the *Lincoln Star* editorial page and an assistant professor of journalism at Nebraska University. Blumberg took his B.A. and M.A. in English literature at CU and won a Rhodes scholarship in 1949. While at CU he was one of the many Jewish students who edited the campus newspaper, and also started a literary magazine as a private enterprise.

Both Denver and Colorado universities were cited by the regional ADL director in 1950 for setting national patterns in barring questions pertaining to religion on entrance applications. There were, however, some top-level campus positions that Jewish students didn't attain until recent years. For example, Melvin Dinner, '51, became the first Jew to head the student law body.

Tom Guggenheim, a relative of pioneer Simon Guggenheim (who gave the University and many regional schools their law buildings), was elected vice-president of the student body that year. Two other boys have since been elected, and others have figured prominently in campus politics and student government yearly.

Several Jewish students became leaders in the Campus Community chest drives, while one headed the independent men's organization and two others were very active in independent affairs. One of these students, Burton "Bud" Olde, won the Edwin V. Dunklee award for outstanding citizenship. Fraternity competition for an annual activities award led their men into much extra-curricular activity with both Jewish fraternities.

The University Social Activities Coordinator, Lisle Ware, commended Jewish students for participating in cooperative planning out of proportion to their number. "The administration recognizes that they have been especially generous, cooperative and creative in religious planning," he said.

One of the students responsible for this commendation was Al Buchler, who was brought to the campus under the Hillel foreign student program and with the aid

of Dean of Faculties W. F. Dyde. Al became interested in Hillel and was also very active in the forming of the Religious Workers Association in 1949. He served as vice-chairman for the first Religion in Life Week. Upon graduating, he got a part-time teaching fellowship while working on his master's degree. During this period he represented Hillel in the RWA adult council, while another Jewish boy became its first Jewish president. There have been Jewish officers each year since then.

Buchler was also Hillel president in 1949-50. Several changes then became evident. Whereas, in the past years interests had been mainly cultural and intellectual, the community had grown to the point where social life was becoming important.

In the post-war period it was found more socially desirable to attend the University and the female population increased. Since most of the other major religious groups had strong campus organizations, many Jewish students showed interest in identifying with and creating a representative organization. Yet the general interest was in the more or less marginal Judaism, not the positive, creative.

Much of this mere peripheral interest

### "Operation Music For Israel"

"OPERATION Music for Israel", an organization founded by Mrs. Serge Koussevitsky and Mr. Leonard Bernstein to encourage the development of music in Israel by sending musical instruments to the country, has announced that it has already shipped thirty-four pianos and sixteen violins, as well as a number of other instruments to Israel.

The instruments were sent through the Materials for Israel Office, 250 W. 57th Street, New York, to the Music Department of the Ministry of Education which distributed them to various music conservatories, youth and immigrant camps, schools, etc. "Operation Music for Israel" has announced that it welcomes any gift instruments in good condition and that further information may be secured from the Materials for Israel Office. Gift instruments should not be sent until asked for by the office.

was caused by inability to program in competition with the 265 chartered groups on campus (for social, religious, activity, departmental, honorary interests). Further, Hillel had meagre funds and was handicapped through not having a resident Rabbi.

The Greeks were most cooperative as groups. Although more than half the Hillel leadership has been affiliated with Greek organizations, the majority of the Greeks did not follow the example of such leadership. Further, the extreme motivation of such leaders often led them to be, in a sense, in competition with the Greek organizations to which they belonged. Needless to say, such differentiation often complicated matters.

Nevertheless, Greek cooperation was excellent. The Sigma Delta Tau sorority house was graciously offered for most of the Friday evening services and baigel and lox brunches, while in 1950 both fraternities were contacted to invite girls to light Shabbas candles—and did so. The Phi Sigs, who serve Kosher, and have Matzos during Pesach, served Chalah, and Kiddush was often made at dinner. Services were also held at both fraternity houses.

Perhaps one reason for the average Greek not being interested was that he or she was tired of hearing another member make continual announcements—eat, sleep and breathe Hillel. This past year, with the coming of a resident Rabbi, this problem has become less evident.

The need for establishing a permanent Foundation was discussed at the 1950 District 2 BB convention in Denver. This caused much interest by the Denver Jewish community, while the students optimistically felt that they could then show what Judaism meant to them on campus and how much they needed help in establishing a Foundation.

Perhaps the impact of Israeli statehood was being felt, for when the Methodist Roger Williams foundation heard that Hillelites could perform Israeli dances they invited them to make a guest appearance at a regional square-dance conclave—and the Hillelites practically danced themselves into exhaustion doing encores.

That spring they danced on a UN

(Continued on page 22)

## A Short Story About a Triumphant Mistake

# MY ILLUSTRIOUS COUSIN

By RALPH FRIEDMAN

THE day after Benny Friedman ran 85 yards against Michigan State (it must have been a quarter of a century ago) my star began to ascend at the grammar school I was attending. I was in the fifth grade then and by pluck, luck, and aggressiveness had won myself a place on the room football team. This was indeed an honor as I was the only Jew in the school (it was situated in an Irish-Polish neighborhood in Chicago) and never a day passed without my hearing the hateful epithet "kike" or the equally offensive "sheeney".

Up to the time Benny Friedman trotted out on the Ann Arbor gridiron as quarterback of the University of Michigan eleven, I had never heard of a star Jewish football player. Not that there weren't any; it was just that they had never come to my attention. Neither had they been noticed by the other boys in my class, many of whom considered Jews to be sissies, since Jews never made the headlines in the sporting pages (which we avidly read) during the football season. Of course, there may have been other Jews playing at Northwestern or Wisconsin or even far-away Yale and California, but none of them had "Jewish" names, and what else does an untutored boy go by?

I remember pulling the sporting section out of the Chicago *Tribune* that fateful Sunday and reading this bold-lettered heading over a leading article: FRIEDMAN RUNS 85 YARDS AGAINST MICHIGAN STATE. To say that I was merely thrilled is simply an understatement.

I did not know any other Friedmans (though there must have been thousands in Chicago) so I immediately assumed that the great Benny was a relative of mine. "Is he, Ma?" I asked my mother anxiously, almost desperately, all my hopes bound up in that single question. "Isn't he?"

"Of course," replied my mother gently. "He's your cousin."

The next day Stevie Novak, who was the center and captain of our seven-man team, and Mikey O'Mara, who was the star ball carrier, were waiting for me in the playground. "This guy Benny Friedman," said Stevie, "he sump'n to you?"

"Cousin," I replied as casually as I could.

"Holy mackerall!" said Mikey, standing back and looking at me as though he had never seen me before. "Holy jumpin' mackerall!"

"He's goin' be All Big-Ten," Stevie predicted.

"All-American," Mikey corrected. "An' you his cousin? For real?"

"For real," I said.

"Jumpin' mackerall!" Mikey exclaimed.

That morning Stevie and Mikey informed all the strong football fans that I was Benny Friedman's cousin. By recess time even the girls, who cared nothing for football and in no way at all had been attracted to me, gazed at me with awe. The excited whisperings of Stevie and Mikey and Crazy Kurcynski, the shoemaker's wild-eyed boy who went through life suppressing a burning secret, made them feel that I was something special. Even Miss Lacey, the thin little teacher with the big thick glasses, was impressed. She called me up to her desk and with deep feeling in her tired voice said, "Ralph, you have something to look forward to. Let this man who is your cousin guide you along the path of life. Look upon him as an example and try to emulate—I mean, try to be like him in every way."

As for Miss Flanagan, our other teacher, she was beside herself. Everybody liked Miss Flanagan. She was a tall, smiling, exuberant young woman who appeared sad or wistful only when she saw some kids climbing over the fence or racing down the streets on their skates. Sometimes, when we were playing baseball, she would pick up a bat, step up to home plate, and take a few swings at the ball. She never missed, no matter how fast the ball was pitched, and at least once every batting practice she hit the ball over the iron picket fence in left field, something few of the boys in the eighth grade could do. As a matter of fact, even the working men in the neighborhood, who had a team of their own and played their home games on the playground, had a hard time doing it. Miss

Flanagan was all right, she always meant the best, but it was she, during the afternoon recess, who inspired me to a lie that promoted me on the team and raised my sudden popularity to new heights.

"Ralph," she said, putting her hand on my shoulder, "did you read the article on the Michigan State-Michigan game?"

"Sort of," I said indifferently. (Actually, I had read each word ten times).

"Well, did you notice how many passes Benny Friedman completed? Believe me, Ralph, he's going to be a great passer, the best in the country, I'll bet."

"He's a good runner, too," I insisted.

"Oh yes," she assured me hastily.

"But watch his passing record!"

Mikey and Stevie and Crazy Kurcynski had been listening, more or less thoughtfully. "He ever show you how to pass?" Crazy asked.

"Me?"

"Sure," Stevie said. "He's your cousin, ain't it?"

The intoxicating wine of fame had gone to my head. "Darn right!" I said.

"He show you how to pass?" Crazy asked eagerly.

"Last summer," I lied. "He showed me all the tricks."

Luckily, nobody asked me where this instruction had taken place, else I would have been forced to lie again and thus set the stage for a series of detailed lies, all of which, the way it always turned out with me, I would forget while everyone else remembered.

Stevie studied the ground, then called Mikey and Crazy away for a conference. When he returned he said simply, "You play quarterback."

The first upshot of my new position, the most distinguished on the team, was that the Jew-baiting slackened materially. Even those football friends who had maintained a neutral position joined forces with me in punching offenders. "They don't say that to Benny Friedman at Michigan," warned Mikey to a particularly persistent name-caller. "We ain't gonna do it here."



As a quarterback I was no sensation. But neither was I a failure. My passing (done with a grade-school football) was by no means brilliant but it was on a par with what anyone else could do. In short, I may not have been an improvement over the previous quarterback but was no worse. The team ran as smooth or as ragged, depending upon the occasion, as it had done before I switched positions, except that it showed erratic signs of being inspired by "Benny Friedman's cousin calling the plays."

My fate, of course, depended upon the career of my illustrious relative. If he did not live up to his great beginning, my star would also suffer. In such rude and earthy company as I was associated, no one's star was given a chance gracefully to decline; it was plucked from the heavens and dashed to the cruel pavement without sweetness or ceremony.

Curly Connor, for instance, was the fastest runner in the fourth grade and all the kids sang his praises. He was a real somebody to know, this speedster. But when Skinny Tobin transferred to the school and beat Curly hands down in a dash across the width of the playground, nobody gave Curly a second glance except his best friends. And they, too, stopped calling him "Champ."

But my cousin Benny never let me down. Week after week he ran, punted, drop-kicked and passed the Michigan opposition silly. Especially with his passing. Miss Flanagan, who knew more about sports than any of us (somebody said she was engaged to the first baseman of the Chicago Cubs) had been right. The passing combination of Friedman to Oosterbaan struck terror in the hearts of the defense every time it went into action. And as Benny gained glory, so did I bask in it.

Crazy Kurcynski, a born publicist, took advantage of Benny's growing fame to advertise our fifth grade room team, "The Tigers", far and wide. He let it be known all over school that next spring Benny would be down to coach us. And he cooked up a title for me which was sure to bring even the eighth graders out to see us play: "Flash Friedman, the Blond Blizzard."

I wondered where Crazy could have gotten that fancy name—I was neither flashy nor a blizzard, though my hair

was the color and texture of bleached straw. I could only conclude that he either had a better vocabulary than mine and read the sports section more thoroughly, or he had been helped by his older brother, Jurgen, who worked in a steel mill and on Sundays played sandlot football with the Polish Bluebirds A. C.

Our big game of the season took place the day before Michigan played Minnesota. We had beaten the Fourth Grade All-Stars, the two other fifth grade room teams, a couple of sixth grade teams and finished our schedule by playing the Sixth Grade All-Stars.

The score was six to six with less than a minute to play and we had the ball deep in Sixth Grade All-Stars territory. How deep I cannot remember but it must have been pretty far down to jibe with what happened.

Mikey O'Mara, as I have said before, was our best ball carrier and it was decided, after we had taken time out to devise some strategy, that I was to get the ball, fake it to Skinny Tobin, who was playing the other back, and hand it to Mikey for a sweep around end. But just as Skinny floated by a Sixth Grade linesman broke through and accidentally bumped Mikey out of the way before he could get in on the play. So I was left holding the ball.

My first impulse was to run but I was surrounded by Sixth Graders and could get nowhere. From side to side I scurried, panic-stricken. With Sixth Graders closing in all around me I heard Miss Flanagan, standing on the sideline, holler, "Throw it, Ralph! Throw it like Benny!"

Everything downfield was a blur; I could not distinguish between friend and foe. All I could think about was not getting tackled before I somehow got rid of the ball. To pass it would be to throw it away—but when Miss Flanagan yelled, pass it I did. I wound up and with all my strength threw it as far as I could. It sailed over the heads of the All-Star backs and into the arms of Skinny Tobin, who had crossed the goal line and was idly watching the proceedings, wondering what would happen.

That was the last play of the game and Miss Flanagan dashed into the field and gave me a big hug before the rest of the team ran up screaming, "Didja see that? Just like Benny Friedman!"

When the baseball season started in the spring I played right field and was relatively unnoticed. There were better players and greater heroes. But until then, all through the cold months, I was looked upon, even by eighth graders, as "Flash Friedman, the All-American's cousin."

In the summer my family moved out of that neighborhood and into a Jewish one and I learned that there were other Friedmans, many of them. I also learned from my sister a piece of information that was almost the end of me: that I was not Benny Friedman's cousin.

By autumn, when I started at the new school, I had recovered from the shock. In my next class I was no longer a novelty, there being two other Friedmans in the same room. But I had known a priceless hour of glory that comes to but few, and it was this memory, sometimes, that glistened like a bright star when my days were dark.

I thought about all this when I read a news item to the effect that Benny Friedman was the football coach at Brandeis University, the first Jewish-sponsored non-sectarian institution of higher learning in the land. If the lads on his team are inspired by Benny half as much as I was a quarter of a century ago they will play their hearts out for him.

Anyway, good luck, "cousin."

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## A New Book In Tribute To A Leader

*Mordecai M. Kaplan: An Evaluation.*  
Edited by Ira Eisenstein and Eugene Kohn. Published by the Jewish Reconstruction Foundation.

American Jewry recently celebrated the seventieth birthday of Dr. Mordecai M. Kaplan, founder of the Jewish Reconstructionist Movement, Professor at the Jewish Theological Seminary and leader emeritus of the Society for the Advancement of Judaism. This work, published on the occasion of this milestone in Prof. Kaplan's life, is a fine tribute to one of the foremost students of American Jewish life. It contains fifteen essays written by his former students who now occupy positions of leadership in the American rabbinate.

—J. G.

# NEWS OF THE MONTH

## THE PASSING OF CHAIM WEIZMANN

**D**R. CHAIM WEIZMANN, first President of the reborn State of Israel, died at his home at Rehovoth on November 9, several weeks before he would have celebrated his 78th birthday. Death came quietly at 5:55 a.m. local time following two heart attacks between 2:30 a.m. and 4:30 a.m.

Men, women and children in all walks of life and in all places in Israel wept unashamedly when they learned of the President's death. The announcer on Kol Israel, who informed the people of the State of their loss, burst into tears in the midst of the announcement. When he was able, he concluded the official statement in a heavy choked voice. Neighbors in Rehovoth poured out of their homes and surrounded the President's residence, many weeping.

Government leaders hurried to Rehovoth to offer condolences to Mrs. Vera Weizmann, who was the only person at the bedside of her husband at the time of his death. Acting President Joseph Sprinzak arrived first, followed shortly thereafter by Premier Ben Gurion and members of the government.

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It was learned that one of the last conversations between the President and his physicians before he died concerned the American elections. Informed Saturday night of the election of Dwight D. Eisenhower as President of the United States, Dr. Weizmann commented in English: "He's a fine fellow."

Schools were closed until after the funeral. Many businesses were shut down and government officials wore black. All entertainment places closed. Ships in the harbors lowered their flags. Special editions of all newspapers were issued in Tel Aviv and Jerusalem.

When the members of the diplomatic corps learned of the death of the President, they cancelled all social functions scheduled for the following week, including a special dinner at the Swedish lega-

tion to celebrate the birthday of the Swedish King.

Memorial services were held in Christian Arab churches in Jaffa yesterday and the chief Armenian priest eulogized the President. He also sent messages of condolence to Mrs. Weizmann on behalf of his church and his religious community in Israel. When the news of Dr. Weizmann's death reached the Arab villages in Northern Israel, many Arabs hung black draped pictures of the President on the outside of their buildings. In Acre, as well as in other Arab communities, local leaders recalled past contact with the President and sought to send delegations to the funeral.

The President's son, Benjamin, and his wife arrived by plane from London the next day and were met at the airfield by representatives of the Premier and the Foreign Office and by the late President's military aide.

☆

Premier David Ben Gurion, at a special meeting of the Cabinet, said, "I would not try now to appreciate the personality and the activity of the nation's choice. There was nobody like him since Herzl, and many books should be written about him and about the two crowns he wore—the crown of statehood and the crown of science. Even in those few years when he was not elected president of the Zionist Organization, Dr. Weizmann was the first citizen of the Jewish nation, symbolizing our urge and striving for the national revival named Zionism."

In Washington, John F. Simmons, U. S. State Department Chief of Protocol, called on Ambassador Abba Eban at the Embassy of Israel to express the condolences of President Truman. Other officials who called on Mr. Eban simultaneously with Simmons were Henry A. Byroade, Assistant Secretary of State, and Parker T. Hart, Director of the Office of Near Eastern Affairs. Byroade and Hart

conveyed the condolences of Secretary of State Dean Acheson, who later sent the following message to Israeli Acting President Joseph Sprinzak: "Please accept my sincere condolences upon the death of President Weizmann. The news of his passing has been received by this government and Americans throughout the country with deep sorrow. As a founder of his country, President Weizmann's courage and resolve were an inspiration to his people."

☆

The White House issued the following statement by President Truman: "Man-kind has lost an able leader in the death of Chaim Weizmann, Israel's first President. His devotion to the establishment of a homeland for the Jewish people, both before its realization and as the head of the new government, brought him the respect and gratitude of millions. He was a man of wisdom and I was honored to know him."

American Jewry cancelled scheduled public dinners and cabled messages of condolence to the Government of Israel and to the family of the late Israeli President.

When the news of Dr. Weizmann's death reached the national conference of the United Israel Appeal at the Hotel Commodore, the 1,200 assembled delegates converted the session into a memorial service at which Arthur Lourie, Consul General of Israel, spoke. Eulogies were also delivered by Louis Lipsky, chairman of the American Zionist Council, who worked with Dr. Weizmann from the early days of the Zionist movement, Rabbi Irving Miller, president of the Zionist Organization of America, and Rabbi Max Kirshblum, Mizrahi leader.

☆

Many Zionist leaders left New York by plane to participate in the funeral of Dr. Weizmann. They included Mrs. Rose Halprin, acting chairman of the American section of the Jewish Agency, Dr. Israel Goldstein, president of the American Jewish Congress, Meyer W. Weisgal, one of the late President's intimate friends.

In London, Queen Elizabeth II, in a message to Acting Israel President Joseph Sprinzak, expressed her condolences stating: "I learned with deep regret of the death of President Weizmann who de-

voted his life wholeheartedly to the welfare of his people. Please convey my sincere sympathy to his family." Prime Minister Winston Churchill, in a message to Premier David Ben Gurion, declared: "I am deeply grieved to hear of the death of my friend Dr. Weizmann. The world has lost a distinguished citizen and Israel a faithful son. I would be grateful if you would convey my sympathy to Mrs. Weizmann." ☆

On the day following Weizmann's passing, a hushed Parliament heard Premier David Ben Gurion eulogize Chaim Weizmann as "not just great, but the greatest" Jew of his generation. The deputies' seats were all occupied and distinguished visitors, including Dr. Weizmann's son Benjamin and other members of the President's family, crowded the galleries. The President's box was draped in black.

Premier Ben Gurion stressed that "it was not anti-Semitism that converted Weizmann to Zionism, but Jewishness was its source." Contrasting Dr. Weizmann's background with that of Dr. Herzl, founder of modern Zionism, Mr. Ben Gurion pointed out that Dr. Herzl came to the Jewish people "from outside," but stressed that Dr. Weizmann did not come "from the West, from assimilated and estranged Jewries. He came from within, from sources saturated with Jewish culture and the people's life." ☆

The Premier was preceded by the Acting President and Speaker of the House, Joseph Sprinzak, who called Dr. Weizmann a "people's President, a man of the people." Also comparing Dr. Herzl with Dr. Weizmann, Mr. Sprinzak declared: "Herzl was the builder of Zionism, the herald of the State. Weizmann was the man who realized Zionism, the President of the State. Both names are combined in the nation's conscience."

On the same day United Nations paid tribute to Dr. Chaim Weizmann at a meeting of its Political Committee which had assembled to begin the ninth day of the general debate on the Korean situation.

Opening the session, Ambassador Joao Carlos Munitz of Brazil, chairman of the Committee, said he had been "painfully surprised" to learn of the death of Chaim Weizmann. He said he was sure he was interpreting the feelings of the committee when he expressed "sorrow and sym-

pathy," and he hoped the Israeli representative would convey the feelings of the committee to the Israel Government and people.

Israel delegate Arthur Lourie responded with the statement that chairman's words of tribute would be received with deep appreciation by the government and people of Israel and by Jewish people everywhere. He said it had been the fortune of Israel, during the years of its national regeneration, to find in Dr. Weizmann a leader who was "in the historical sense one of the greatest figures of our age." He had been a scientist and a statesman, but he had also been a humanist deeply concerned with the universal principles of right and wrong, of liberty and human dignity, he added.

Mr. Lourie then recalled that Dr. Weizmann's last appearance in the international forum was when, at the third regular session of the General Assembly, he had pleaded for Israel's statehood in the Ad Hoc Political Committee. "We shall mourn his loss as one of the decisive figures in our long history. We are grateful to you, Mr. Chairman, for your words of recognition and respect," Mr. Lourie concluded. ☆

Later in the day the United Nations General Assembly marked the passing of Dr. Weizmann, by rising for a minute of silence. The president of the Assembly, Lester B. Pearson, of Canada, expressed the profound sympathy of the nations at the death of the Israeli leader. He spoke of him as a great humanitarian, scientist and statesman and requested that the delegation of Israel convey to the Government of Israel and Dr. Weizmann's family the condolences of the Assembly. All the Arab delegates were absent from their seats.

U.N. Secretary General Trygve Lie sent the following message to Ambassador Abba Eban, head of the Israel delegation at the United Nations: "Please accept my sincere condolences at the passing of Dr. Weizmann, President of Israel. I have today sent the following message to His Excellency Moshe Sharett, Minister of Foreign Affairs: 'Please convey to the Government and the people of Israel my deep regrets at the passing of the great founder and first President of Israel, Dr. Chaim Weizmann. Dr. Weizmann's name will always be held in profound respect as that of a statesman of rare vision and

courage. The example of his life will be an inspiration to all those who strive for a better world.'"

The funeral took place on the afternoon of November 11, Armistice Day. Four officers, representing the four branches of the armed forces of Israel, carried out the body from the Weizmann home. They were followed by ten brigadier generals, and the cortege proceeded down the street guarded by paratroopers. The widow of the late President, Mrs. Vera Weizmann, led the cortege, leaning on the arm of her son Benjamin. Other members of the family were with her, as were members of the household, government officials, members of the Knesset and many notables. Some Christian and Moslem leaders also were in the procession.

The burial site, chosen by Dr. Weizmann himself, was in an olive grove on the side of a hill, looking eastward towards Jerusalem. It had been consecrated that morning by military rabbis. The suggestion had been made that Dr. Weizmann should lie next to Theodore Herzl, but the President had preferred this site.

Chief Rabbi Isaac Halevi Herzog and the Sephardic Chief Rabbi, Ben Zion Uziel, officiated. During the rites an old man, a Yemenite, elbowed through the crowd to throw a handful of earth on the casket. ☆

The annual dinner of the Federation of Jewish Philanthropies was given in honor of Joseph Goldberg, Administrative Director of the Brooklyn Jewish Center, on November 6, at the Center. The attendance was the largest ever known at such an event. Pledges totalling \$200,000 were made by Center members, a record sum. These pledges were announced by Judge Emanuel Greenberg, President of the Center and toastmaster of the evening, Judge A. David Benjamin, and Maurice Bernhardt. Harry Levinthal, Chairman of the Campaign Committee, extended greetings to the guests.

Dr. Israel H. Levinthal, Rabbi of the Center, spoke movingly about Mr. Goldberg, and presented him with a finely engraved plaque in token of gratitude for his zealous efforts on behalf of the Federation and other causes.

Mr. Goldberg thanked the many friends who helped to make the occasion so successful, and said he felt honored that he was the first synagogue center executive to be made guest of honor at a dinner.



# NEWS OF THE CENTER

## Rabbi Kreitman to Deliver Installation Sermon

This Friday, November 28th, at our Late Friday Night Lecture Services which begin at 8:30 o'clock, Rabbi Kreitman who was formally presented to the congregation two weeks ago by Rabbi Levinthal, will deliver his sermon and will speak on the subject "The Place of the Rabbi in the American Jewish Community." Rabbi Kreitman will endeavor to define his concepts of a rabbi's duties in these days. We hope that many of our members and their families will be with us at this important service.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

## Enrollment Still Open For Adult Institute

Men and women who have thus far failed to enroll in our Institute of Jewish Studies for Adults have time now to register for one or more of the many courses that are offered by our Center Institute. We want to remind our friends that most of the classes are given on Wednesday evening: the course in Jewish History at 7 o'clock; all the Hebrew classes at 8 o'clock; Dr. Kreitman's class in Religion at 9 o'clock. We also want to remind our members of the morning sessions for the benefit of those who cannot come in the evenings. We would like to interest more of our women in the very interesting courses in Bible and the Jewish Religion which are given on Tuesday mornings by Rev. Dr. H. Freedman, a very noted and distinguished scholar.

## Dr. Henry V. Agin to Speak

The first of a series of four lectures on the general topic of "Problems of Family Relationship" will be given this Monday evening, December 1st at 8:30 o'clock. The speaker on that occasion will be Dr. Henry V. Agin, Clinical Neuro-Psychiatrist, Associate Attendant in Neuro-Psychiatry at Kings County Hospital, Beth-El Hospital and Hebrew Home and Hospital for the Aged. He will speak on the subject "The Recognition of the Need for Assistance in Family Relationship." Admission will be free to Center members and the general public.

## Meyer Levin Speaker at Book Month Celebration Dec. 8th

The Library Committee, headed by Dr. Reuben Finkelstein, will participate in the annual Jewish Book Month which is being celebrated annually throughout the country. The Center's Jewish Book Month will come to a close with a meeting to be held on Monday evening, December 8th. The guest speaker on that occasion will be Mr. Meyer Levin, novelist, reporter and film maker. He will speak on the subject, "The Role of the Jewish Book in Jewish Life, Yesterday and Today." Mr. Levin is the author of "Yehuda," "The Golden Mountain," "The Old Bunch," "In Search," etc. He wrote the first Palestine film "My Father's House," and wrote and filmed "The Illegals." The exhibit of books in our lobby is under the supervision of our librarian, Dr. Elias N. Rabinowitz.

## Service Greeting Center Israel Tourists

Next Friday, December 5th, we shall have a very unique service which we know will be of great interest to all our members. It will be a special welcome service to all of the members of the Center who have within recent months visited the land of Israel. We are happy in the fact that quite a number of our Centerites have visited Israel and we want to give them this official welcome. We are pleased to announce that the Hon. Jacob L. Holtzmann, one of our trustees and a member of the Board of Regents, who also visited Israel last summer, will deliver the address of the evening on the theme "Impressions of Israel." Mr. Holtzmann had the unique privilege of presenting a special greeting from the New York State Board of Regents to the Hebrew University and also to present a great deal of educational material to the Department of Education in Israel.

We hope that many of our members will reserve that Friday night for the Center Synagogue.

## Daily Services

Morning services at 7 and 8 o'clock.  
Mincha services at 4:20 p.m.  
Special Maariv service—7:30 p.m.

## Joseph Goldberg Honored

**T**RULY heart-warming and inspiring was the dinner held in honor of Joseph Goldberg, the Center's Administrative Director, by the Federation of Jewish Philanthropies on November 13 at the Center. A record sum was raised for the Federation because of the tribute that was paid to Mr. Goldberg, many offering large, extra amounts in his name.

Seldom do we find a man who can win such esteem in his community as Mr. Goldberg has done. His devotion to the Center and to the many causes in which he and the other institutions have worked for, his extreme modesty, amounting almost to self-effacement, have touched the hearts of all who have known him, and this occasion brought an opportunity to express publicly our admiration of him.

All the speakers referred to Mr. Goldberg in their most glowing words. They spoke for all present, and the many hundreds out of the Center, and the deeply sincere, impulsive applause that greeted these remarks was a fine measure of the regard in which this extraordinarily faithful communal servant is held.

—LOUIS J. GRIBETZ

## Sabbath Services

Friday evening services at 4:15 p.m.  
Kindling of Candles at 4:11 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Vayeze" Genesis 28.10—32.3.

Haphtorah Reading: Prophets—Hosea 11.7—12.12.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 2:45 p.m.

Rabbi Gerson Abelson will deliver the lecture in Yiddish at 3:45 p.m.

Mincha services at 4:15 p.m.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ALTSTOK, EMANUEL

Res. 1160 President St.

Bus. Disinfectants, 555 Grand  
Married

*Proposed by* Max Harris,

Frank Schaeffer

ASHEN, PHILIP

Res. 721 Empire Blvd.

Bus. Chemist, 141 Broadway

Single

BUKBERG, SEYMOUR

Res. 1572 President St.

Bus. Accountant, 225 W. 34th St.

Single

*Proposed by* Janice Nathanson,  
Joan Carr

BALK, MISS MADELINE

Res. 2490 East 21st St.

*Proposed by* Bella Shapiro,  
Selma Cherches

BARR, EDWIN

Res. 3250 Coney Island Ave.

Bus. Paints, 3809 13th Ave.

Single

BRAUNSTEIN, EDWARD

Res. 629 Sutter Ave.

Bus. Department of Labor

Single

FARBER, WILLIAM H.

Res. 742 Montgomery St.

Bus. Gift Mfg., 2530 Atlantic Ave.  
Married

*Proposed by* Wm. Greif

FRUCHTMAN, IRWIN

Res. 689 St. Marks Ave.

Bus. Engineer, 219 E. 49th St.

Single

*Proposed by* David Schaeffer,

Abraham H. Miller

GOLDMAN, DANIEL S.

Res. 133—8th Ave.

Bus. Insurance, 150 Broadway

Married

*Proposed by* Judge Emanuel Greenberg

HORVATH, MISS EVELYN

Res. 470 Ocean Ave.

KAPLAN, AARON

Res. 3022 Avenue V

Bus. Photographer, 100 Center St.

Single

*Proposed by* Martin Dumoch

KAUFMAN, MISS SANDRA

Res. 690 Rogers Ave.

*Proposed by* Richard Nepon,  
Martha Schepps

KOTIMSKY, STANLEY R.

Res. 84-20 Avon Street, Jamaica

Bus. Catering, 667 Eastern Parkway

Single

*Proposed by* Louis Kotimsky,

Leo Kaufman

KRIEGLER, ARTHUR

Res. 468 Crown St.

Bus. Plastics, 4806 Avenue N

Married

*Proposed by* Mrs. Jos. Coopersmith,

Sa. Berkowitz

KESSLER, MISS FRIEDA

Res. 7015 Ft. Hamilton Parkway

*Proposed by* David Price

LACKRITZ, MISS BERNICE

Res. 112 Nagle Ave.

*Proposed by* David Price

LEIBOW, ALFRED

Res. 778 Park Place

Bus. Men's Apparel, 212 5th Ave.

Single

*Proposed by* David Schaeffer,

Abr. H. Miller

LIBMAN, MISS SHELLEY

Res. 86 East 94th St.

*Proposed by* Elmer Riffman,  
Harriet Bell

MENSON, MISS SALLY

Res. 1369 East New York Ave.

PALMER, MISS MARILYN

Res. 830 Saratoga Ave.

PEISACHOFF, OSCAR

Res. 954—58th St.

Bus. Garage, 1317—36th St.

Single

PEARL, MAX

Res. 691 Sheffield Ave.

Bus. Handkerchiefs, 9 E. 19th St.

Single

*Proposed by* Seymour Eisenstadt,

Herman Rubin

PERLISS, MISS EDITH S.

Res. 939 Hopkinson Ave.

*Proposed by* Mrs. Morton Klinghoffer,  
Mrs. Irv. J. Gottlieb

POKORNY, CHARLES

Res. 102 Pierrepont St.

Bus. Law, 391 Fulton St.

Married

POPOLOW, JOSEPH H.

Res. 349 Crown St.

Bus. Textiles, 200 Church St.

Single

*Proposed by* Leon Berman, Seymour  
Eisenstadt

RATUSH, Miss IDA

Res. 1054 Eastern Parkway

RICE, HARRY L.

Res. 342 Georgia Ave.

Bus. Welfare Dept.

Single

*Proposed by* Irwin Mark, Thelma

Newberger

SALPETER, Miss PEARL

Res. 162 Bradford St.

*Proposed by* Daniel Salpeter

SKLAR, Miss SONIA

Res. 1254 Union St.

*Proposed by* Elmer Riffman,

Harriet Bell

SMORACK, Miss PHOEBE

Res. 949 President St.

*Proposed by* Dr. Simon B. Poyta,

Henry Lee Poyta

STEINBERG, MELVIN

Res. 112-50 78th Ave.

Bus. Shoe Polish

SUFERIN, ISIDOR

Res. 842 Eastern Parkway

Bus. Printing

Married

*Proposed by* Joseph Goldberg

SUSSMAN, NED

Res. 566 Powell St.

Bus. Government

Single

TETENBAUM, DR. HERBERT

Res. 730 Eastern Parkway

Bus. Physician, Same

Married

*Proposed by* Philip Palevsky

WANSHEL, NATHAN

Res. 150 Crown St.

Bus. Retired

Married

*Proposed by* Joseph Goldstein

WISH, IRVING R.

Res. 742 Montgomery St.

Bus. Artist, 6101 16th Ave.

Single

*Proposed by* Jane Laskow

### Additional Applications

ABELOV, ASHER

Res. 201 Linden Blvd.

Bus. Work Clothes, 160—5th Ave.

Single

BLECHNER, Miss PEARL

Res. 1504 Union St.

*Proposed by* Mrs. Morris B. Levine,  
Mrs. Samuel T. Markoff

CAPLIN, DR. ARTHUR H.

Res. 189-15—37th Ave.

Bus. Dentist, 1 Hanson Pl.

(Continued on next page)

## The Center Hebrew School

THE opening meeting of the Parent-Teachers Association was held on Wednesday, November 5. Mrs. Sarah Epstein, who presided, reviewed the achievements of the previous year and plans for the coming year. She congratulated Mrs. Sarah Kushner, the former president of the Parent-Teachers Association, who was recently installed as president of the United Parent-Teachers Association of Jewish Schools.

Rabbi Lewittes, in reporting on the exceptional progress of our school, commented on the fact that we combine faith in the traditional values of Jewish education with an acceptance of progressive trends. In the question and answer period parents inquired concerning the importance of homework, the place of Israel in our curriculum, the relationship between the Junior Congregation and the school and the methods used in teaching *Chumash*. The replies were given by Mrs. J. Beder, Mr. A. Krumbein and Mr. L. Shpall, of the Hebrew School faculty.

A musical program included a cantata, "Shalom", presented by the Aviva Group of Hadassah under the direction of Mr. Naftali Frankel, music director of the Hebrew School.

\* \* \*

The first Community Breakfast and Service of the season for our high school students was held on Sunday, November 9. The service was led by students of the Post Bar Mitzvah class and the Consecration class. The *Shacharit* was followed by a breakfast arranged by the Hostess Committee of the Parent-Teachers Association under the chairmanship of Mrs. Rose Davis and Mrs. Sarah Greenberg. Rabbi Levinthal, who was a guest of honor, thanked Mrs. Epstein and the Hostess Committee for the fine help they were extending to our school. The guest speaker was Rabbi Benjamin Kreitman, who described his experiences as a chaplain. Robert Kritiz led in the grace.

\* \* \*

A beautiful ceremony called *Chagigat Bresith* was held in the synagogue on Saturday, November 8, in honor of students who have just begun the study of the Bible in Hebrew. Rabbi Levinthal explained that this was a medieval tradition recently revived at the suggestion of

Professor Scharfstein, of the Jewish Theological Seminary. The students who were honored are enrolled in the third grade and taught by Mrs. J. Beder, Mr. H. Campeas and Mr. I. Gabel. Soloists who sang Biblical selections were Arthur Kaplan, Abigail Rabinowitz and Joan Rezak. Rabbi Lewittes commented on the fine progress made by the students.

\* \* \*

Registration in our schools has reached a peak figure. There are now 375 students enrolled in 17 classes of our three day a week department; the total figure for all departments, including the two day a week school, high school classes and primary grades is 621.

The General Organization of the Hebrew School under the direction of Mr. Irving Gabel recently arranged for elections with the following results: Janet Epstein, president; Myra Nelson, Vice-president; John Greenberg, secretary; Manny Marritt, treasurer.

\* \* \*

Assemblies in memory of Dr. Chaim Weizmann, first president of Israel, were held on Sunday, Monday and Tuesday, November 16, 17 and 18. Teachers and students who spoke emphasized the great achievements of Dr. Weizmann as a statesman and as a scientist.

*Students of the Center Academy and of the Hebrew School have decided to raise a special fund to plant a grove of 1,000 trees in memory of Rabbi Bernard L. Levinthal. The students of the 8th grade, under the direction of Mr. L. Shpall, are in charge of this project for the Center Academy. Mr. S. Edelheit is faculty adviser for the project in the Hebrew School. The Jewish National Fund will present a scroll to the two schools when the project in memory of Rabbi Bernard L. Levinthal is completed.*

### Membership Applications

Married

Proposed by Dr. Lionel H. Bernstein,  
Milton Manheim

COHEN, DAVID

Res. 1035 Washington Ave.  
Bus. Famingdale, L. I.

Married

## Membership

### SOCIAL MEETING

WEDNESDAY, DECEMBER 17th  
8:30 P.M.

*Special Chanukah Program*

MOLLY PICON  
CANTOR WM. SAULER

Refreshments and Social Hour  
will follow.

Admission limited to Center members and their wives on presentation of the 1952 membership cards.

*Proposed by Meyer Rogoff*

ESCHWEN, MARVIN

Res. 57 Crystal St.

Bus. Attorney, 305 Broadway  
Single

HALIEZER, MISS SHIRLEY

Res. 51-55 Argyle Rd.

KATZ, HERBERT

Res. 1650 President St.

Bus. Government, Post Office  
Married

NIMKOFF, MISS FRAN

Res. 420 Schenectady Ave.

*Proposed by Paul Kotik*

POSNER, LEO

Res. 232 Sullivan Pl.

Bus. Plumbing, 257 Albany Ave.  
Married

ROTHGART, ALBERT

Res. 925 Prospect Pl.

Bus. Auto Access, 641 Lexington Av.  
Married

*Proposed by Jacob S. Doner*

SKLAR, MISS SONIA

Res. 1254 Union St.

*Proposed by Elmer Riffman,  
Harriet Bell*

The following has applied for reinstatement:

FELDMAN, MISS HELEN

Res. 22 Bartlett St.

SAMUEL H. GOLDBERG,

*Chairman, Membership Committee.*



## THE CENTER ACADEMY

The Center Academy has now begun to celebrate Jewish Book Month.

As a culmination of its activities during Book Month which began on Nov. 7th there will be a Book Exhibit in connection with the Parent-Teacher Assoc. meeting on Wednesday evening Nov. 26. This exhibit will include a display of books as well as recordings and films on Jewish heritage and on Jewish history and education in all fields of Jewish life for children and adults. Grade Eight will be in charge of the book exhibit under the direction of Mr. Leo Shpall, Acting Head of the Hebrew Dept. of the Center Academy. In their art class, Mr. Louis Harris, the art teacher, is guiding them in making posters. These posters will be on display during the exhibit.

We cordially invite all parents and relatives of our children as well as members of the Brooklyn Jewish Center to visit our exhibit and select books so that they may have many hours of enjoyable reading at home both for themselves and for their children and grandchildren.

Lists of selected books will be available to our guests.

☆

On Sunday, Nov. 23, at 10:00 A.M. all the classes of the Center Academy participated in a Thanksgiving celebration whose theme is to express thanks for religious and other freedoms from early days in history until the present. The parents, relatives and friends of the children of the Center Academy, and members of the Brooklyn Jewish Center attended.

☆

In keeping with the thoughts of universal peace, the Center Academy observed Armistice Day on November 11th. Likewise, the death of Chaim Weizmann, the President of Israel was appropriately observed by a moment of silence in his memory, Monday, Nov. 10th.

☆

Trips and interesting projects are being undertaken by the children of the Center Academy.

Last month the Second and Third Grades visited the Bronx Park Zoo and prepared an exhibit of clay work, block building and paintings based on their trip.

A bus tour and boat trip was taken by

the Fourth Grade in order to familiarize themselves with New York City today as contrasted with New Amsterdam in the time of the early settlers since their Social Studies deals with "New York City, Then and Now." As a result of their trip they have been working on a large mural of New York City and have constructed, in clay, a number of New York sky-scrapers, bridges, ships, and houses.

In the course of their library trips, the Lower grades heard stories read to them by the branch librarians, while the Upper Grades have familiarized themselves with research methods in connection with their Social Studies units.

On United Nations Day, Oct. 24th, which was a celebration of the Seventh Anniversary of the United Nations, films were shown to all grades from Grade IV through Grade VIII. A guided tour through the United Nations' new headquarters on New York's East River and attendance at a session was the feature of a trip by Grades Seven and Eight of the Center Academy on Wednesday, Nov. 19th, through the courtesy of Mr. Gottlieb Hammer, a parent of one of our Eighth Grade students. Mr. Hammer is on the staff of the Jewish Agency. He also arranged a visit to the Jewish Agency on the same day (after a delightful luncheon for the entire group at the Jewish Agency). The Center Academy expresses its deep gratitude to Mr. Hammer for his gracious hospitality.

☆

Under the supervision of Mrs. Krulik and Miss Gelfer, the Third Grade visited the Brooklyn Museum in connection with their study of Indians. They heard a lecture, saw slides, and visited the Special Exhibition Room in which there were Indian rock drawings. These rock drawings are rubbings taken from actual Indian carvings on the rocks of the Southwest.

☆

On Nov. 13th, the Brooklyn Community School (despite its handicap of no gymnasium in which to practice) met the Center Academy in a basketball game. The score was 2—2 in the short preliminary game between the Sixth Grades of each school and 42—8 in favor of the Center Academy in the varsity game.

### Schedule of Coming Events At the Center Academy

Dec. 2, 2:00 P.M.: Meeting of the Executive Bd. of the P. T. A. All parents are welcome.

Dec. 10, 8:30 P.M.: P. T. A. meeting. Film presentation "The Angry Boy." Discussion will follow, led by Mrs. Merrill, Pres. of Brooklyn Child Guidance League.

Dec. 12, 11:30 A.M.: Chanukah celebration—Grade VIII officiates.

### Bar Mitzvahs

A hearty Mazel Tov is extended to Mr. and Mrs. John Bershad of 443 Crown Street on the Bar Mitzvah of their son, David J., which will be celebrated at the Center this Sabbath morning, November 29th. Congratulations are also extended to the grandmother, Mrs. Rascha Sandowsky.

### Congratulations Also To

Mr. and Mrs. Philip Epstein of 1209 President Street on the Bar Mitzvah of their son, Richard Saul, at the Center this Saturday morning, November 29th.

### Build the Mercy House

The Brooklyn Red Cross chapter is seeking \$500,000.00 to build a centrally located headquarters for its many vital services to the community, the armed forces, civil defense and disaster victims. This urgently needed building will be located in the downtown Civic Center—if all of us chip in to make its construction possible. Be generous—"buy" as many bricks as you can, by sending a donation to Mrs. Lawrence Meyer in care of the Center.

## BASKETBALL!

*Presented by*

**YOUNG FOLKS LEAGUE**

**This Sunday, November 30th  
BROOKLYN JEWISH CENTER  
92nd STREET Y. M. H. A.**

*Next Game*

**Sunday Evening, December 7th  
B. J. C. vs. Union Temple**

A preliminary game will be played before each main game at 7:30 p.m.

The YFL invites the members and their guests to dancing after the game.

Admission: 75c to Members  
\$1.25 to guests of members

## THE YOUNGER MEMBERSHIP

**Y**OUNG Folks Leaguers played an increasing role in Center activities in November. Our Charities Committee, chaired by Rita Vogel and Michael J. Rosenfeld, contacted well over 100 members in connection with the Federation Dinner honoring Joseph Goldberg. Our Basketball Committee, chaired by Gerald Jacobs and Martin Karlin, has taken over the complete supervision of the Sunday night basketball games and dances which will start in December. The Center's Federation Committee was augmented by Y.L.'ers Bernard Feinstein, Armand Drexler, Norman Schorr and Jules Gold.

Our November programs flowed from the festive mood of Election Night dancing to Marvin Blickstein's ensemble to the quiet seriousness of an Armistice Day Eternal Light Program on November 11. This program featured "The Return of Danny Miller," with members Phil Freedman, Arnold Magaliff, Herb Levine, Paul Kotik, Harold Kalb, Janice Nathanson, Naomi Vogel playing the leads.

On November 18th emphasis was placed on Jewish book month. Interesting exhibits lined the walls of our meeting room and Michael J. Rosenfeld led a discussion of Alfred Kazin's "A Walker in the City." On Tuesday, November 25th, with Thanksgiving in the offing, our members heard Mr. Leo Shpall speak on "Jewish Contributions to American History." At the same time we familiarized our members with the work of our Hebrew School. Dancing and refreshments followed each meeting, and it is gratifying to see that so many of our members are beginning to feel so perfectly at home in our group.

During November, our Friday Night Ushers Committee, under co-chairmen David Yawitz and Rosalind Zambrowsky, continued its excellent work of ushering at the service, then supervising the *Oneg Shabbats* for the younger people attending the service. The *Oneg Shabbats* are very well attended and are now enhanced by the presence of our Associate Rabbi, Benjamin Kreitman.

There have been changes in the YFL Executive Board because of marriages and

resignations. Philip Freedman was elected Treasurer and Seymour Eisenstadt and Leo Berman Board Members.

### Y. F. L. Calendar

#### MEETINGS

Tuesday, December 2—Program Pending.

Wednesday, December 3—Executive Board Meeting.

Tuesday, December 9—Current Events Group presenting Bnai Brith's Rumor Clinic.

Tuesday, December 16—Chanukah Program featuring Cantor Sauler and the Center's Choral Group under the direction of Sholom Secunda.

Tuesday, December 23—Federation Night. Auditorium will be set up cabaret style, with dancing and entertainment.

Tuesday, December 30—YFL Night. Our Young Folks League will entertain Young Peoples' League members from all over the City. The work of YFL will hold the spotlight.

#### INTEREST GROUPS

Bowling Group continues its Sunday meetings at 2 P.M. at the Kings Bowling Alley, Clarkson and New York Aves.

Music Interest Group will meet on December 4th and 18th under the direction of Morris Traub.

Bridge Group will meet on December 11th under the tutelage of Sid Zarider.

Except for Bowling, we would like all of our activities to start at 8:30 P.M. Members are requested to be prompt and to present their membership cards for admission.

MORRIS HECHT, *President*.

## Junior League News

**N**OVEMBER was a busy month, filled with a variety of interesting activities. We began with our monthly social on November 6th. This enabled our newer members to become better acquainted, and it also provided an opportunity for us all to congratulate our new officers. They are as follows: President—Robert Kritiz; Vice Presidents—Richard Stadin and Rena Rosenbaum; Secretary—Sherry Siegel; Treasurer—Stuart Oelbaum. Refreshments and dancing helped make it a pleasant evening. On November 13th, Marty Karlin, a former officer of the Junior League, now active as a leader in both YFL and YFL, spoke to the group about the role of Youth in the Center.

On Armistice Day, November 11, the new Executive Board met at the home of Joseph Aaron, adviser to the Junior League. Plans were formulated to continue what has been a successful year, thus far. On November 20th, the original program to celebrate Jewish Book Month was postponed in order to plan a program honoring the memory of Dr. Chaim Weizmann, President of Israel. On November 27th, we had our usual Thanksgiving Social. It was most pleasant to greet and enjoy the reunion with those of our Center college age youth who attend school out of town.

December is a month which promises much. Our open meeting of December 4th will feature a game night planned by Rena Rosenbaum and Sherry Siegel. On December 11th we will open our meeting with a pre-Chanukah candle lighting ceremony. A panel will discuss Chanukah in history and in tradition. Chanukah songs and dances will add a joyous note to the festive occasion. On December 18th we will have our postponed Jewish Book Month Program. Mr. Aaron will discuss "What Jewish Books Should One Have in a Home Library." A panel of members will lead a discussion about "What Is A Sound Jewish Attitude Toward Christmas." Dancing and a social get-together follows each meeting.

#### Junior Congregation Elects Officers

The following officers have been elected in the Junior Congregation for this season: President, Morton Bromberg; 1st Vice President, Sam Rappaport; 2nd Vice President, Sol Tanenzaph; 3rd Vice President, Stuart Pearlman; 1st Gabai, Isaac Dressner; 2nd Gabai, Paul Kushner; 1st Girls Vice President, Helen Aranow; 2nd Girls Vice President, Rochelle Willick; Hon. President, Arthur Viders; Instructor in charge of Congregation Affairs, Robert Kritiz.

# PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

*From the time of Moses, down through the centuries, the Jews have considered knowledge and education their greatest attributes. The Holy Scriptures and other books of Jewish content were their most prized possessions.*

*But we Jews today are often forgetful of our heritage. We fail, either for ourselves or for our children, to acquire and read books of Jewish content—religious, historical, biographical, poetical and fictional—reflecting the knowledge, culture and wisdom which our forbears have given to the world.*

*Jewish Book Month, which has for its motto, "Books for the People of the Book," occurs this year from November 7th to December 7th. Our Center is participating in the celebration of Jewish Book Month with a display of rare volumes from our Center Library, which will be shown in the lobby of our building. There will also be a special program in observance of this event.*

*It is Sisterhood's aim and purpose to rekindle in our members an enthusiastic appreciation for and a deep love of books of Jewish interest. We hope our members will see this Book Exhibit and that they will be stimulated to make use of the large and varied collection of works in our Library. Let us resolve to maintain and preserve our rich literary heritage.*

BEATRICE SCHAEFFER, President.

## Town Hall Meeting

"Should women be more active in politics?" was answered in very deft and definite terms at our annual Town Hall Meeting held on October 22nd. From the beginning of the evening, with the rendition of the national anthems by Jean Zaldin and the reading of a timely United Nations prayer by Mary Beame, the program was both stimulating and enlightening. In a brief business interval Membership Chairman, Vice-President Mary Kahn welcomed new members, and offered them "a fine opportunity for leadership and self-expression."

Since this was a Presidential Election year, our Social Actions Chairman Shirley Gluckstein had, besides the celebration of the Seventh Anniversary of the United Nations, a wealth of material to draw on for her excellent program on "Election Issues of 1952." In her introduction Mrs. Gluckstein, directed our attention to the huge anniversary cake, declaring that just as the "UN is the town hall meeting of the world, so is ours tonight the town hall meeting of the Sisterhood." In an original semi-serious script, written in verse by our capable and most talented Social Action Chairman, five of our women participated in a delightful symposium lampooning several prominent national figures. Mary Kahn was the iniquitous Joe McCarthy, Sid Seckler the "even-keel" Senator Wayne Morse, Debbie Jackman, Senator Lehman, the "man of the people," "Hershey" Kaplan was Senator Pat McCarran, "white supremacy" advocate, Bea Schaeffer projected a "Mrs. Average American Citizen." A question period among the panelists resulted in discussion of corruption in Washington, inflation, social security, the effect of the Eisenhower-Taft cooperation on international affairs, and the status of Israel under a new President.

A rich dessert after a very full course in current affairs, was provided by our guest soprano, Florence Rachelle, who sang a group of international songs with exceeding charm. A social hour terminated a stirring, well-planned meeting.

## Cheer Fund Contributions

In gratitude for her recovery—Mrs. Amelia Rachmil; in memory of his wife Mrs. Sarah Neinken—Mr. Morris Neinken, Mrs. Sarah Epstein; in memory of Ruth Bernhardt's father—Mesdames S. Klinghoffer, M. Meyer, B. Schaeffer; in memory of Morris D. Wender—Mesdames S. Kaufman, S. Klinghoffer, B. Schaeffer; in memory of Harold Brown's father—Mrs. S. Klinghoffer.

## Kiddush

Mr. and Mrs. Abraham H. Zirn will sponsor the Junior Kiddush on Saturday, Dec. 13th in celebration of the birth of a grandchild, Jeffrey Carl.

To Our "Ayshes Chayil,"  
Sarah Kushner

The perfect example of the perfect mother and daughter, our Sarah has earned our plaudits for her excellent chairmanship of our recent "Sweet Sixteenth" Mother-Daughter Luncheon and Fashion Show. Her sympathetic message, the greetings of our dear Dr. Levinthal, and the glow and warmth of companionship around our thirty-five tables was evidence of the true meaning of this annual function. This event makes possible the fund from which we give aid to more than 60 causes. The Martin-designed Fashion Show, the Kotimsky-catered luncheon, and the resplendence of the beautiful flowers so generously donated by the Spitz family added up to a wonderfully happy social and financial success. *Todah Rabah, Sarah!*

## Federation Jewish Philanthropies

Chairman Dorothy Gottlieb urges all workers to contact their prospective contributors at once, so the needy who depend upon your generosity can benefit now. Send in your checks to Mrs. Gottlieb, or to Special Gifts Chairman Cele Benjamin and co-chairman Gert Ostow.

## Bond "Big Day"

A "Big Day" marks the culmination of the 1952 campaign to sell Israel Bonds. Since it coincides with Chanukah, what better gift to your dear ones than Israel Bonds? A gigantic Chanukah show is being planned for Dec. 15th at Madison Square Garden for purchasers of Bonds. Hurry and buy yours now from our Chairman, Anne Weissberg, Sterling 3-0639.

## Rabbi Bernard Levinthal Memorial Fund

As a tribute to the memory of the sainted Rabbi Bernard Levinthal, father of our own Dr. Levinthal, members of our Sisterhood Executive Board established a fund which will be contributed to the Torah Fund of the Jewish Theological Seminary.

## Metropolitan Branch Women's League

A large number of Sisterhood women have already made reservations for the annual Chanukah Luncheon to be given by the Metropolitan Branch at the Hotel Commodore on Monday, Dec. 15. A specially-written musical program composed



by Mario Castelnuovo Tedesco and Cantor David Puterman, of "The Eternal Light," comprising Jewish Wedding Songs and Processionals, will be the highlight of the event. Secure your reservations, \$5.00 a person, from Sarah Klinghoffer.

### Federation Jewish Women's Organizations

The thirty-third annual Convention and Program Luncheon of the FJWO will take place on Wednesday, Jan. 21, 1953, at the Hotel Astor. "Freedom and Security," will be discussed by prominent women and the annual Women of Achievement awards will be made. Reservations at \$5.50, including gratuities. See Rose Wiener.

### Calendar of Events

Monday, Dec. 8—8:15 eveg. Jewish Book Month Celebration at our Center. Exhibition of rare volumes in the lobby. Mr. Meyer Levin, author of "In Israel" and other books, will speak.

Monday, Dec. 8 — Sisterhood Executive Board. 1 P.M.

Monday, Dec. 15—Metropolitan Branch Women's League Chanukah Luncheon. Hotel Commodore, \$5.00 per person.

Monday, Dec. 22 — Sisterhood General Meeting, 12:45. Program includes analysis of a timely book by the popular Mrs. Naomi Finkelstein, past president of Women's National Ort. Also raconteur Harold Goldstein, in a treasury of Jewish humor and anecdotes. Sarah Klinghoffer, Chairman.

Wednesday, Jan. 7, 1953—Chai Brunch for Torah Fund, Waldorf Hotel. All contributors of \$18 and over are cordially invited. Make reservations with Mollie Markowe, Pr 2-1287. Proceeds for the vast educational program of the Jewish Theological Seminary.

Wednesday, Jan. 14—Brooklyn Federation Jewish Philanthropies Day, Luncheon at the Astor. See Dorothy Gottlieb for reservations.

Wednesday, Jan. 21—Federation Jewish Women's Organizations 33rd Annual Convention. Hotel Astor, \$5.50 per person, gratuities included.

Wednesday, Mar. 4—Torah Fund Luncheon at our Center, Mrs. Dubbie Jackman, Chairman.

## SISTERHOOD PROJECT CHAIRMEN

Mother-Daughter Luncheon: Sarah Kushner, Chairman, Mary Beame and Jean Schorr, Co-Chairmen.

Federation of Jewish Philanthropies: Celia Benjamin, Special Gifts. Dorothy Gottlieb, Chairman. Gertrude Ostow, Co-chairman.

Center Review and Center Bulletin: Sarah Klinghoffer and Beatrice Schaeffer.

Social Actions: Shirley Gluckstein, Chairman. Bessie Gribetz, Co-chairman.

Israel Bond Committee: Anne Weissberg.

Membership: Mary Kahn.

Red Cross: Mollie Meyer.

Jewish Blind Day: Hannah Stark, Sadie Kurtzman, Hannah Jaffee.

Serve-a-Camp: Shirley Gluckstein, Chairman. Jennie Levine and Syd Seckler, Co-chairmen.

Cheer Fund: Rose Davis.

Publications: Rose Bromberg.

Publicity: Dorothy Gottlieb.

Kiddush: Fannie Buchman, Chairman.

Co-chairmen: Rose Bromberg, Rose Davis, Ida Fried, Sarah Epstein, Sadie Kaufman, Sarah Klinghoffer, Sarah Kushner, Lil Lowenfeld, B. Schaeffer.

Torah Fund: Dubbie Jackman, Chairman. Co-chairmen: Jeanette Kasnetz and Sadie Kaufman.

Chai Club Chairman: Mollie Markowe.

Federation of Jewish Women's Organizations: Dorothy Gottlieb, Shirley Gluckstein, Sarah Klinghoffer, Beatrice Schaeffer, Rose Wiener.

Music Under the Stars: Dorothy Wisner.

Night of Stars: Gertrude Ostow.

Women's League Representative: Mollie Markowe.

Visitation & Condolence: Amelia Rachmil, Chairman. Co-chairmen: Lillian Dvorkin and Hattie Roth.

Brooklyn Jewish Community Council: R. Bernhardt, S. Epstein, S. Gluckstein, B. Gribetz, S. Kaufman, S. Klinghoffer, L. Lowenfeld, B. Schaeffer.

Youth Commissions: Mollie Markowe, Chairman. Co-chairmen: M. Meyer, Clara Meltzer and Sarah Greenberg.

Hostess Committee: Jennie Levine, Chairman. Co-chairmen: A Bernstein, M. Blickstein, E. Brautman, R. Bromberg, F. Buchman, F. Dubrow, L. Dvorkin, E. Garelik, S. Glovinsky, S. Greenberg, M. Kaplan, S. Kaufman, M. Kimmel, S. Kurtzman, C. Meltzer, M. Rothstein, I. Schiff, J. Schorr, B. Sterman.

U.J.A.: Lillian Lowenfeld, over-all chairman.

Program: S. Epstein, S. Gluckstein, M. Kahn, S. Klinghoffer, S. Kushner, B. Schaeffer.

## Young Married Group

Our Young Married Group was treated to a fascinating evening at its last meeting on November 18th. Our own Rabbi Kreitman addressed the group on the subject "Must Neighborhoods Change?" Certainly a most pertinent topic for this area and time.

Rabbi Kreitman feels that the American Jewish people still have not learned the art of living together with other peoples. He discussed with the group the subtle racial tensions always existent in the South which are now beginning to manifest themselves in the North. Dr. Kreitman feels that the racial tensions which cropped up during the Civil War are still with us and he deplores the fact that the Jews who brought the idea of Brotherhood into the world have not been able to apply these principles in their own community relations. A unique informal

audience discussion known as a "buzz" session followed in which the group was divided into several sections, each having a leader who recorded the questions individuals wished to pose and who then presented these questions in turn to the rabbi. This method was particularly effective in eliciting group response where it ordinarily might not have been forthcoming.

The next of the Young Married Group will be held on Tuesday evening, December 16th. Please watch the future bulletins for the announcement of the program.

### Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mrs. Harry Blickstein of 486 Brooklyn Ave., on the loss of her beloved sister, Mrs. Bessie Goldstein on Nov. 19th.

(News of the Center continued on p. 23)

## A COLLEGE COMMUNITY

(Continued from page 10)

"Festival of Nations" program with Turks, Iraqi, Japanese, Germans, Austrians and Panamanians — all presenting examples of their national cultures. They danced so well that they were asked to perform again during the intermission of the all-school United Nations Week dance — where they were unexpectedly met and led in the Hora by an Israeli student from Colorado A & M.

Through the Religious Workers Association the leaders of the 12 represented groups became very friendly—with Hillel often using the Catholic Newman Club's mimeograph machine and other facilities for the asking. Relations with the Episcopalian Canterbury Club were also excellent, while through RWA study groups began exchanging speakers.

There was a tremendous increase in Friday evening service attendance. More Denver students were staying for weekends. The services were short—conservative in structure, although on request of the students more English was added. They were followed by Israeli dancing and singing, and often discussions. When Isaac Bacon talked on "A Crisis in American Jewish Thinking" the discussion lasted almost three hours and had to be broken up so that the girls could observe their 12 o'clock hours.

Just before Chanukah another first in programming was held—a Havdalah service with over 125 persons attending. It was perhaps the realization by Denver leaders that the students were ready and willing "to make the distinction between holy and profane" that crystallized their planning and interest.

That the University is cognizant of the place of religion is shown by the fact that President Stearns revealed plans to have a non-and-inter-denominational chapel on campus whose function will be to typify the aspirations of the human spirit.

After scores of meetings and talks, and a visit to campus by Hillel Director Rabbi Arthur J. Lelyveld—the students finally had a Rabbi and a full-time foundation. Soon, Rabbi Abraham Zemach, formerly Hillel Rabbi at Pennsylvania University, met the faculty, townspeople, other student pastors and many students. They all were impressed and also wanted to

help him—CU had a Rabbi, but he had no place to live. Finding a house became almost a town project.

The Rabbi was recently elected president of the RWA adult council, and is in great demand as a speaker. Further, last year's program showed Hillel as an organization with a well-rounded program, attracting a great many hitherto disinterested students.

For example, 250 attended the Howdy dance, 100 the Holyday services, 85 a Chanukah program, over 100 at the monthly brunches, 200 at the Queen Esther ball including several young married couples, while the dance and songs groups averaged over 20 per meeting.

But the figures don't indicate the real meaning of having a Rabbi and foundation—and someday a house. To the Jewish students it has meant greater status, a "voice of their own," a common meeting ground. Rabbi Laderman expressed the significance well when he said, "These Jewish students didn't want to be let adrift. They knew their faith and wanted to find ways to express themselves in it."

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## The Rabbi and Political Activity

(Continued from page 4)

will and sympathetic understanding of both political parties. But more than this, Dr. Silver not only commended General Eisenhower, but attacked President Truman. It was therefore natural for the vast numbers of Jews to stand aghast at such an action. Even though he was one of Zionism's leaders, I do not believe so many would have shown resentment against him had he contented himself only with approving Eisenhower.

To go back to the original question, I could refer to another incident which would prove my premise that it is fear, a feeling of insecurity, a sort of Jewish inferiority complex, that prompts the opposition to Rabbis partaking in a political campaign.

The students of the Yeshiva University took a poll of their preferences in the presidential campaign. Now such polls were taken in practically every important college and university. Some polls favored Eisenhower; some favored Stevenson. No one seemed to mind or to take offense at such student action. Yet these same friends in the Center expressed horror at such behavior in a Jewish college. But surely the Yeshiva young men had the same right to name their political choices as had the students of the Catholic college of Notre Dame, which also had a large vote for Stevenson.

You can see from the above that it is not always reason or logic that prompts one's attitude towards such questions. There are many psychological factors at work—particularly when partisan prejudice is very strong.

I know that my opinions expressed in this chat will not satisfy or convince all our readers. But I have tried to give my reasoned opinion without passion or prejudice, and in as objective a manner as possible. I shall be glad to hear from those who believe I am wrong, and will tell me why my arguments are faulty. This is an important question, and we ought to approach it in the spirit of the Prophet: "Come, now, let us reason together!"

*Israel H. Peruthal*

## NEWS OF THE CENTER

### Gifts

We acknowledge with thanks receipt of the following donations for the purchase of Prayer Books:

Mr. and Mrs. Harry L. Berger in honor of their son's Bar Mitzvah.

Mr. and Mrs. Murray Goldsmith in honor of the birth of a grandchild.

Mr. and Mrs. Louis Kohn in honor of the birth of a grandchild.

Dr. and Mrs. A. Myerson in honor of their son's Bar Mitzvah.

Mr. and Mrs. Albert Ross in honor of the Bar Mitzvah of their son.

Dr. and Mrs. Carl Sklar in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Harry L. Skloot in honor of their son's Bar Mitzvah.

Mr. and Mrs. David Wolff in honor of their son's Bar Mitzvah.

### Additions to Library

The following books have been added to our library for circulation:

"The Rabbinic Mind," Max Kadushin.

"The Landmen," Peter Martin.

"Karaite Anthology," Leon Nemoy.

"Judaism and Christianity," Trude Weiss-Rosmarin.

"The First of American Jewish History," Tina Levitan.

"The Talmud," Isaac Unterman.

"Jewish Life in Turkey in the XVI Century," M. B. Goodblatt.

"Sidney Hillman," Jean Gould.

"A Woman Named Chaye," Rose Kluger Keil.

"The Magic Carpet," Shlomo Barer.

"Research on Islam," Goldziker (Hebrew).

"Historic Geography of Israel," Michael Abi Jonah (Hebrew).

"In the Day of Rome and Byzantium," Michael Abi Jonah (Hebrew).

"Sepher Ha'hiunch," Ed. by Shevel (Hebrew).

"Mishnah Seder Moed," Hanoch Albek (Hebrew).

"Hel Mamore Berdichevsky."

### Congratulations

Our heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Irving G. Forman of 41 Eastern Parkway on the betrothal of their son, Alan, to Miss Lois Greenwald.

Miss Cecile Liebross of 1642 Union Street on her engagement to Mr. Robert Markowitz.

Mr. and Mrs. Benjamin Perlman of 925 Prospect Place on the birth of a daughter, Susan Cecelia, to their children, Mr. and Mrs. Howard Lieber of Gastonia, North Carolina, on November 13th.

Dr. and Mrs. Henry Sandler of 725 Montgomery Street on the celebration of their twenty-fifth wedding anniversary on November 27th.

### Junior Club Activities

Over three hundred boys and girls of different ages registered in the Center clubs. The increase in registration necessitated the opening of an additional club for teen-agers. Membership in these clubs range from the age of ten through eighteen years.

The season opened on October 18th and at that meeting a movie was shown. The various activities are now in full swing. Among the topics discussed by the members were: "The Significance of the Balfour Declaration," "The Recent Presidential Election," "Four Years of the State of Israel." Jewish Book Month is now being observed and many members of the clubs are busy making posters and book marks. Some of the members will also submit reports and evaluations of books of Jewish interest. Prizes will be awarded for the best essays and the best posters. The Junior Girls' Clubs are kept busy with hand work and other arts and crafts projects. They learn Israeli songs and dances. Plans are being made for the forthcoming Chanukah celebration to be held in December.

### Chanukah Gifts

There is a wonderful display of Israeli gift articles in the Center lobby. Choose them for your Chanukah presents.



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*Edward Rosenthal, Director*

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